

12. The word “coming” is the description of time: **παρουσία (parousía)**: which in this context is prophetic of the Rapture of the church at which time believers who are alive will be removed from the earth and ushered into the Third Heaven with Jesus Christ.
13. This phrase, “Rapture of the church,” introduces the study of this dramatic event by which all believers, both deceased and presently alive, will follow the Lord into heaven in resurrection bodies.
14. This event removes all believers from the Earth which is then populated only by unbelievers. The Tribulation is a seven-year period of galactic chaos until Jesus Christ returns to restore order with His Second Advent.
15. Here we paused our study of James 5 to revisit the Doctrine of the Rapture of the Church.

*To review the **Doctrine of the Rapture of the Church**
beginning in lesson [JAS5-49](#) on 21 January 2024.*

16. As the Rapture is daily drawing nearer, in concert with Lucifer’s ongoing strategy to seize total control of the planet, believers have the leverage to stand fast with doctrine.
17. With these circumstances in mind, our exegesis of the verse so far looks like this:

James 5:7a Therefore, have patience [constative aorist active imperative mood #42 of the verb, μακροθυμέω (*makrothuméō*)], members of the royal family of God [collective of the plural noun, ἀδελφός (*adelphós*), referring to the members of the family of God], until the coming of the Lord [**παρουσία (parousía)**: the rapture of the Church]. ...
(EXT)

18. To amplify this concept of “have patience,” James continues verse 7 with an illustration that is definitely within the frame of reference of his congregation.

(End JAS5-43.REV. See JAS5-44.REV for continuation of study at p. 431.)



19. James he uses with the word **γεωργός (geōrgós)**: Literally: ground, earth, land, but in context refers to “a farmer: a man whose profession is to plant, cultivate, and harvest crops.”
20. This is one who possess a lot of land. They are successful farmers: agronomists or experts in land management. To attain and maintain this success, they must realize a productive yield from their harvest.
21. As professional farmers, they wait (are patient) for the “precious produce of the soil: this is the adjective “precious”: **τίμιος (tímios)**, plus the noun, **καρπός (karpós)**: the resultant “produce” from the “soil”: **γῆ (gē)** i.e., the “Earth.”
22. Once the seeds are in the soil, the farmer must then “wait,” the present middle indicative of the verb, **ἐκδέχομαι (ekdéchomai)**: “to watch for, to expect to receive, to wait for.”
23. It has the connotation of expectation or to look for something with expectancy. **Ekdéchomai** means, “to invest money in something and anticipate a profit.” It is strictly one’s confidence in the economic system of capitalism that we discussed recently.
24. All the illustrations in the Bible, which deal with economy, always are related to capitalism under free enterprise, and thus a part of the laws of divine establishment.
25. Here is a man who, under free enterprise, has made a great investment from which he expects to receive a great return. The anticipation is described by the present middle indicative of *ekdéchomai*.
26. “Behold, the farmer waits with expectation.” The present tense, here, is known as an iterative present. It describes that which occurs or recurs at successive intervals in an agricultural economy.
27. The principle in this passage is found in verse 7: “The agronomic capitalist waits with confident expectation of a successful harvest from his field-crop production.”

James 5:7b “Behold, the farmer waits [customary present middle indicative of the verb, ἐκδέχομαι (*ekdéchomai*)]”...



28. The farmer waits for what is called, in the English, “the precious fruit of the earth” which begins with the adjective **τὸν τίμιος (tón tímios)** which means, “that of highest value.” It is in the accusative, therefore requiring the use of the word, “precious.”
29. The word, “fruit” is also in the accusative singular of **καρπός (karpós)**, and it means in this case: “production from whatever was sown.” And then, the genitive of the prepositional phrase, **τῆς γῆς, (tēs gēs)**: “of the earth.”
30. The *King James Version*’s translation, “precious produce of the earth,” refers to the ultimate harvest that occurs from the union of “earth, rain, sunshine, and temperature.”
31. In other words, there is a sequential process of sowing; followed by the harvest, and then the profit. Again, the iterative present means he has done this before, he is doing it again this year, and he will do the same thing again next year.
32. For this harvest to materialize, the workers and the field owners must **keep on** being “patient,” the present active participle of the familiar verb, **μακροθυμέω (makrothuméō)**.
33. In order to successfully and consistently “keep on being patient” throughout the exigencies of the “seasons” of life, these believers must rely on doctrine resident their souls.
34. The principle is the fact that within the soul is the solution to every problem, including all the facets or phases of reversionism. When you placed your personal faith in Jesus Christ for salvation, it was your soul which was saved, not your body.
35. The soul is the battleground of the Christian way of life for believers. The soul was imputed to the body at physical birth, as is the old sin nature.
36. Found in the soul is our volition, or free will, by which humans make their own personal choices. The most important of these is what they think of Jesus Christ, and for the believer, whether they will advance spiritually or decline into reversionism.



37. This took us to a brief study of the earliest doctrine a new believer encounters: **The Blood of Christ**. This doctrine contains an analysis of the Person and Work of Messiah while on the cross during which occurred the imputation of all the sins of the human race imputed to Him for their judgment by God the Father.

*Review our recent study of **The Doctrine of the Blood of Christ** which began in [JAS5-32](#) on October 22, 2023.*

38. Once a believer, the process begins with the volitional decision to pursue immutable truth. To make the advance – to realize the “harvest” over and over – the believer must focus his mind on inculcating and applying the details, principles, and concepts of doctrine found in Scripture.
39. Once the land is plowed, then the rest is up to the farmer and the assets provided by the Lord: fertilizer, sunshine, rain, and temperature.

James 5:7c constantly being patient over the land | τῆς γῆς (tēs gēs): the Earth | until it gets the early and latter rains.

40. The land is in the feminine gender. The owner is constantly focusing his emphasis on the land “until it gets the early and latter rains” which is indicated by the conjunction of time: **ἕως (héōs)**: “until.” The latter sets up the analogy, again, to the Rapture, or entrance into phase three by death.
41. “Until he has received” is the aorist active subjunctive of the verb, **λαμβάνω (lambánō)**. The aorist tense is a culminative aorist. He has now received the profit. The active voice: the subject produces the action of the verb. He has not yet made his profit, but the basis by which the profit will occur.
42. The subjunctive mood indicates the *potentiality* of the factors that go into success in business in agriculture: i.e., “until he has received the early rains.”
43. The Greek word for early rains is **πρώϊμος (prōimos)** which occur in October to December. This is based upon Israel’s belief that rain portrays God’s grace. We don't earn it, or deserve it, or work for it.
44. The “early rain” is the singular direct object, **ὄψιμος (ópsimos)** which falls over Palestine in October.



45. This refers to the rains, which come in March and April, the “early” season, and are analogous to Bible doctrine inculcated and retained as **γνώσις** (*gnōsis*) which is transferred by **πίστις** (*pístis*), positive volition, to the human spirit as *epígnōsis*.
46. “The Early Rain” is comparable to the early stages of the Christian life, when, a believer goes from spiritual infancy to supergrace however long it takes. This is the stage of the planting of the seed and the germination of the seed.
47. “The Latter Rains,” or the period of the maturing of the grain prior to harvest. This is the entrance into the supergrace life. This is the point at which the believer shares God’s happiness.
48. James’s illustration is from the agricultural economy of the first century A.D. Farmers understood the vagaries of each season’s weather—some years’ climate included early and late rains along with plenty of sunshine while others have too much rain, not enough rain, cloudy days, strong winds and occasional drought.
49. To orient to these idiosyncrasies, the farmers must have a relaxed attitude knowing there are good years, bad years, and others somewhere in between.
50. Therefore, the logistics of human survival in an agricultural economy, which is the context of *The Letter of James*: Chapter 5, provide farmers with a variety of circumstances entering each year’s growing season.
51. Weather in countries east of the Mediterranean Sea has its impact on the nation of Israel and an understanding of its climate’s idiosyncrasies, so we took a brief look at this during our study of James Chapter 5, verse 7.

*See more about these **idiosyncrasies of weather in this region** in lesson [JAS5-30](#), taught on 15 October 2023.*

52. We learned that these weather issues vary and therefore there are good years for harvests but also poor ones for which the farmers must be alert, prepared and patient, which he is able to do based on his status quo spiritual maturity.
53. The conclusion of this illustration by James gives us the following expanded translation of the verse:

